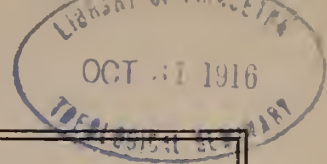


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VOL. 42

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THE
MISSIONARY LINK



FOR THE
WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

MARCH, 1911

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THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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 to be applied to the Missionary purposes
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WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

AN India paper, called *The Bengalee*, sounds a note of protest in these words:

"We have no hesitation in saying that the presence of child-widows in our midst, constitutes the greatest slur on our manhood and honor. The enforced widowhood of mere children is the ugliest feature of our social life; it is the cruelest of the cruel customs that still cramp and crush our growth and vitality with their grip of iron. The sickening part of it all is, that the life-long widowhood which the ethical and the religious code of her race is supposed to enjoin on the widowed infant, amounts to no better than a gratuitous and unmeaning act of self-immolation on her part. Her daily suffering and self-suppression has no sanctification in the remembered happiness of married life."

"THE Caste system of India," writes Dr. Lucas, "was no doubt a praiseworthy attempt to deal with the problems of social life, and one cannot fail to see that it had its merits as a great regulative system. Its great defect however, is just because it is a regulative system, fixed and unalterable. It was based upon a condition of life in a remote past with which it was doubtless more or less in agreement. It forgot that social life moves, and necessitates a corresponding change in the system, which the conditions of life in modern India are imperatively demanding."

AMONG the speakers of the *World Missionary Conference* was Hon. Sir Narayan G. Chandavar Kar, a judge of the High Court, and Vice-Chancellor of the University of Bombay, who said: "I consider the greatest miracle of the present day is that to this great country of India with its over 300 millions of people there should come from a little island many thousand miles distant, and with a population of from fifty to sixty millions, a message so full of spiritual life and strength as the Gospel of Christ. The message has not only come, but it is finding a response in our hearts. I say India is being converted, the ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought."

OUR missionary, Miss Bertsch, tells us: "The zenana ladies in Allahabad, who have formed themselves into a *Woman's Club* for spiritual and mental improvement, have taken a keen interest in the exhibition held from December 1st, 1910, to February 28th, 1911. They came three times a week to our Mission Home for their lessons in painting and other work.

"Some of these high caste ladies have accompanied their husbands, prominent members of the bar, in visits to our Mission Home, and have joined in our social hospitalities. Truly India is gradually being transformed."

A STATESMAN of Japan said to Mr. Melville D. Stone, General Manager of the Associated Press: "Your missionaries undoubtedly have done good for the morals of our people, but they have done far more for our health and strength as a nation. They come to us with doctors, and nurses, hospitals and schools. Before Perry's arrival 2,000,000 infants were born every year in Japan, and for lack of proper sanitary measures they died. Now with the hospitals and sanitary and hygienic methods introduced by the missionaries, the 2,000,000 children are born, but they do not die."



IN OUR CAWNPORE ORPHANAGE.

IN EASTERN LANDS.

INDIA-CALCUTTA.

THE TWINS.

By MISS LILLIAN NORTON.

A WOMAN is especially favored if she be the mother of twins. If the twins be boy and girl, the gods have been amusing themselves, and, moved by some happy impulse, have bestowed a desirable gift in sending to that particular house children, to be its pride and joy, and its playthings.

If the twins be both boys, then surely they have been sent to carry out some fore-ordained plan of the gods. But if both are girls! In a well-to-do Hindu family this will cause a great deal of curious supposition as to their future, and a calm receiving of it as "that which was to be."

But, oh! if they come to a poor mother! How she will wail against her fate! How, with blunt, practical remarks, will her friends and neighbors and all her near relatives remind her of the day when husbands will have to be found for both of them, very nearly at the same time, and at such great expense! For Hindu girls must be given in marriage before a certain age, and hundreds of rupees must be spent, even by the poorest, over the marriage

of each daughter, so that the caste rules may be duly observed. A large sum must be paid just to buy the husband. For Hindu parents to have one grown-up, unmarried daughter, means a penalty of hundreds of years of re-birth in many a degrading form.

One day, in one of the thickly peopled Hindu quarters in Calcutta, twin girls were born in a fairly rich Hindu family. Their parents received them, not grudgingly, as a gift from the gods, for there were older sons in the family who would bring in large sums of money on their wedding day, the dowry of their brides.

As the twins grew there was a great resemblance to each other in features, and yet there was a difference vaguely felt and not easily defined while they remained infants. After awhile when they were older and had learned to notice things and sit up, or creep around, it was noticed that all was not right with the older twin. There was no look of intelligence in the eyes, the mouth gaped hopelessly, and soon even the torn mother-heart had to acknowledge that her child was a helpless idiot. How she grieved in secret! She wondered how they were to secure her marriage, for married she must be at the proper age, if she lived!

Close by, in the same street, the missionary ladies had hired some rooms, where they had

a small day-school, teaching little girls to read, write, and sew. They also taught them of their great God, and of Jesus, their Saviour.

The parents were glad to have their little girls learn to read and write, for it was fast becoming a fact that girls thus enlightened found better husbands. So the younger twin, "Choto Pootie," was sent to the Christian Day School, and since "Boro Pootie" went always wherever her sister went, the two had to be sent to school together. "Boro Pootie" was a quiet little thing, who caused no disturbance, and the teacher allowed her to stay beside her sister.

So a few years went on, and the younger twin had learned to read and write, and sew fairly well. But one morning as the teacher came into her class-room, the early comers had great news to tell. They all burst out with it the instant they saw their teacher. "Teacher, teacher! 'Boro Pootie' (the elder twin) is to be married! The Ghotok (Go-Between) came yesterday, and it is all settled."

Later on, the teacher asked the woman who goes to the homes and gathers the children into school how it was that the man's people were willing to take an idiot, for every little Hindu bride is very carefully examined by the Go-Between, and some relative of the bridegroom before the marriage arrangements are settled. If there is any defect in her looks, if her hair is not thick or long enough, or if her skin is not fair, she may be rejected.

The woman whispered into the teacher's ear, "Oh! *The younger daughter* was shown," and the teacher knew that there would be an exchange at the marriage ceremony. The older daughter, even of twins, must be married first. Only until then can the younger daughter be married. So this elder one, "Boro Pootie," would be substituted, being closely veiled as they are, for the younger one who had been shown to the Go-Between.

First came the public engagement, when many presents were brought by some of the bridegroom's relatives. They came to dress the bride-elect in new cloth, which they had brought for her, to feed her with especially prepared sweets, and to rejoice over her with singing and dancing. It was the younger twin who was brought forward, and received all these demonstrations.

On the marriage day, as the bride's own relatives dress her, and the ceremony takes place at night, it was easy to substitute the elder, under the thick veil. So she was married one night, and the next morning, with great rejoicing, she was carried to her husband's house.

The custom is for the bride to be taken to her father-in-law's house the day after the wedding, to remain there from two to four days, so that all the friends and relatives of the bridegroom who could not attend the wedding may come and have the opportunity of seeing her. She is then brought back to her father's house to be there as many days, weeks, or months as had been decided on by both parties when the arrangements were first made.

Our poor "Boro Pootie" was speedily brought back, and with her came as many of the male relatives from the bridegroom's house as could possibly come. Great was the confusion as they shouted out their indignation in all the strong and abusive language they could think of at being thus tricked. The bride's people took it quietly, for it was just what they had expected. But it was well, for they could say their daughter was married, and they had saved themselves as well as their child from the doom of the unmarried. Their child would, of course, never see or have anything to do with her husband, and he could marry again as soon as he wished to do so.

One noticeable thing was that not one of all the neighbors, knowing well the deception that was being practised, would let the bridegroom's people hear of it. The girl must be married to save the family, and there was no other way to accomplish it but by trickery, which they thought quite allowable.

Poor dark India, with your strange caste rules that bring such misery into so many lives! The light is coming. Pray that it may be hastened.

CAWNPORE.

HOMES OF THE PROFESSIONAL CLASS.

By MISS CLARA M. BEACH.

I WANT you to visit with me one of our prettiest suburbs, for though not nearly so large a city as New York, or Boston, still we are by no means an insignificant one with our 300,000 inhabitants. Beside visiting hundreds of homes in the city, we have for years had work in Nawab Giung and Old Cawnpore, which lie about two and one-half miles to the west, and where very little Christian work is being attempted excepting by us. Four of our missionaries give a day to this work, and recently a Christian woman and her family have gone there to live, and has a school of some forty bright, interesting children. For the most part this section is inhabited by villagers; simple and frank, as

different from the city people as are the farmers in our rural districts at home.

Occasionally we find better educated and refined people, and it is of a few such families I write. A government agricultural college is located at Nawab Gury, and one of our assistants was called in to teach one of the head master's wives. Later, all the staff were asked to move from their homes in the city to the campus, and with this family as a nucleus, the work has grown until this missionary has work for the whole day in this class of houses, while the simple village people are being reached by a Bible woman.

Let me introduce you to the first pupil, Mrs. Nath Lall, whose husband is a civil engineer and teaches drawing and surveying in the school. She knows English so well she reads her Bible in English and can carry on a conversation regarding it. She also translates in Hindustani after reading in English, and to show us that she clearly gets the idea of the passage, she commits texts of Scripture so readily it is a great pleasure to listen as she recited dozens of texts. In the next house are three pupils, the mother and two girls. The mother teaches the children and watches most intently as they recite; they read and write and recite Scripture texts and also show drawn thread work which they have been making. One feels the atmosphere here is almost Christian. There is absolutely no opposition, and they listen so intently that one feels they must be Christian at heart. In this house an illustrated Bible text-book is used, the mother reading the weekly lesson to the children, so that the subject has already been learned and the doctrine has then to be enforced by us. They also have a Christian hymn book, and so learn the hymns much quicker than simply by ear.

The third home is occupied by the one through whom all the others were opened. On account of the death of a child she does not keep up her secular studies, but insists upon the Scripture lesson being given, in spite of much opposition from her mother. Had I not been told of this I should have suggested it, for it was she who asked us to take fruits, and a few weeks before actually sent us beautiful fruit that had come from Kashmere.

Some weeks before I was called into a house and asked if we would teach. As usual, I stipulated that there should be Scripture teaching as well as secular. This letter was waiting for us on our next visit: "I have no objection if you come to my place and teach my girls. Please teach the elder girl

English figures, and at least the first four rules of arithmetic, so that she may be able to keep up her domestic accounts. With the same please teach them some arts as well, also good morals and best rules of civilization." This is an open-minded man with whom we have to deal, a Pleader, or subordinate Judge in the Cawnpore courts. I doubt not all the objections were from women; for were they to-day up to the standard of the men of India, there would be very little objection to Mission Work in any home.

One of the children in our school was ill and we often went to her home for a word of comfort and prayer. Although the child died, the parents give us a hearty welcome when we visit them and listen with much interest. Our Bible women are not, as a rule, able to hold such houses as these of which I have written. Do not think of these houses as you would of those at home, as they are unattractive and devoid of the necessities of life, but they are above the average of homes in India.

Only a short time ago, a nurse working among European people stayed a day with us, and went out with me visiting in some of our houses, and was simply appalled at the squalor, odors and general poverty. Bright and encouraging as we generally feel conditions to be, there is still another side to the picture. Each one needs to feel the church at home has still a very large problem to be worked out in India; especially among her women, so for the year 1911 let us who have crossed our fiftieth milestone in India, still press on expecting greater things than ever before.

CHINA—SHANGHAI.

OUR INTERESTS.

By DR. MARY NEWELL.

I WISH you might have attended our "Ragged Sunday School," as we call it, before Christmas. There were about fifty children present and they were a restless little company to manage! Christmas has a wonderfully stimulating effect on them, and one can see by their eager little faces that they are hoping to receive something. It is not strange that they look forward eagerly even to the small gifts we have for them, for their homes are very cheerless, and there is little variety in their lives. It is a great joy to do something to make them happy, for they are bright and interesting, and many of them are learning rapidly, and their little faces are changing in expression.

I was very glad to see among the number one little fellow who was in the Hospital, under my care, last August. He came in with a fractured leg, and I have rarely seen a better patient, so docile and happy that it was a joy to look at him! Even when he was strapped down so that he could not move, he was an ideal patient. You may be sure that I felt anxious about the result, and was delighted to find that he would fully recover, and would not be disabled, as a consequence of the fracture. He left us with great reluctance; in fact, he said he did not *want to go*. Several days after he was dismissed, he came trudging in with a fine rooster and a basket of eggs! We were deeply touched, as he comes of a poor family, and the gift means sacrifice. To-day I asked him about his leg, and he smiled brightly into my face, then ran as rapidly as he could to the door, to show what he could do.

Have you heard of "Tah Wing," the little girl that was literally *fished* out of the Canal in the Summer?

One evening just at dusk, our cook heard a child's voice calling for help. The voice came from the direction of the canal, or grave-yard, a pitiful little voice in distress, just as a child at home would cry, "Mother, mother, come and help me." The cook answered the child, and the little thing said that which is the equivalent of our "very well."

Several of the servants and nurses started out to find the owner of the voice, and presently saw a little queue sticking up out of the water. One of the men pulled in the little braid, and soon a head appeared, and then they lifted a little naked girl, who had on only one shoe, out of the water. She had evidently just slipped down under the water, and would soon have been drowned. She proved to be a plump, nice-looking child after having a good clean bath, but although she must be three and a half years old, she cannot tell us anything about herself, or how she got into the canal, as she does not speak the Shanghai dialect.

Up to the present time no one has claimed the child, although the police were told of her case. We shall probably never know whether she was thrown into the canal, or wandered from home and fell in by accident. She is a little Hospital protégée now, and may consider herself fortunate to have fallen into such kind hands, for everyone is very good to her, and she is being taught our dialect, and can also speak several English words.

One of the nurses said to me, "If she had only been a boy, we could have called her Moses, for we pulled her out of the water, but as she is a girl we must find another name."

The Chinese children are a constant source of joy to me, and I am always glad when the clinic is small enough, to permit me to play with the dear babies who come and go.

PERSONALS.

India, Fâtehpur: Dr. Mina McKenzie writes: In December, 1910, our first major operation was performed in the *Lily Lytle Broadwell Hospital*. The patient was quite an old woman, but we operated to save her life. When she came to us, she was naturally frightened, but after praying with her that God would bring her safely through this operation, that His Name might be glorified, and she might believe in Jesus Christ to everlasting life, she said her fears were taken away. She was so perfectly at rest, she had not the slightest nervousness.

It is wonderful how quickly too, they drop many of their sacred customs, for this patient when only here two days, took food and water from our hands, which before she would have thought herself polluted to have done so.

Miss Wishart writes: We are very proud of our *Lily Lytle Broadwell Hospital* at Fâtehpur, and feel that wonders have been accomplished in that station the past year.

The result of most of our work will doubtless never be known until all things are revealed at His appearing, but from my examination of the work of our Bible women in the zenanas I cannot but be cheered by the realization that it will stand the test of the fire, and be among the things that remain even though we seem to have so little to show for all the time, strength, money and prayers expended.

Japan, Yokohama: Miss Wells writes: Last Fall there was an exhibition at a place called Mayebashi. Several missions co-operating held evangelistic meetings there at that time. The managers sent to us, asking if we could lend them an organist, and Toyo Isobe, in an advanced class, was sent to the foreign lady, with whom she stayed three weeks, playing in the meetings both afternoon and evening. She is on one of our scholarships.

We receive very little definite support for our thirteen city Sunday Schools, and will be glad to have others join us in this work.

HERE AND THERE

THE JUBILEE MEETING.

A GLORIOUS Winter's day dawned for our Jubilee, celebrated January 18th. The hospitable doors of the Collegiate (Middle) Church in Second Avenue, with its festive Christmas decorations, were thrown wide open for our services and social hour, and its fine appointments gave ample space for the stereopticon views of our Missions in India, China and Japan.

Inspiring greetings were extended to us from Women's Denominational Boards, who recognized us as the inspiration of this great woman's movement. The presence of many of our oldest members who had followed our career from its inception, gave a reminiscent tone to our social gathering, and we fully realized how their consecrated prayers had carried our plans for God's glory to fruition.

RAPID GROWTH.

Mrs. John E. Johnson, our Vice-President, one of the Charter members of the Society, and for many years its Treasurer, gave most interesting reminiscences of the forming days. Among them were these: "There was a fascination in watching the growth of our young Society, and each new centre of interest, each new worker was hailed with joyous welcome. Our Heavenly Father smiled upon this work of love, and His guidance and providential care paved the way for untried feet in an untried path, or the work would have come to naught. That there was a place and an opportunity for the work of this Society is proved by the phenomenal growth of some departments of its work. At one of its earliest meetings in 1861, a new method was introduced by Mrs. Samuel E. Warner—the MISSION BAND for Children. Six years later, one hundred Mission Bands were scattered throughout the country. Six or seven years later, 270 Mission Bands in twenty States of the Union and in 125 cities and towns, stood upon the records of the Society. Friends were asked in the beginning to pledge themselves to contribute or raise \$20 annually. Eight years later, the number of these pledges stood at 281. These figures show that the Society was not an uncalled for organization, nor was it as some predicted, a useless "fifth wheel" in the missionary coach.

Many gifts came to enrich our treasury, but none struck a more jubilant note than the hundred-dollar offering from the pupils of one School at Yokohama, Japan, sent by cable-gram.

Knowing that our friends, near and far, would gladly enjoy the congratulations of the many women and girls who call 212 Bluff, known to them as *Kyoritsu Jo Gakko*, their spiritual home, we give their letters:

Greetings from the Class of 1886, of *Kyoritsu Jo Gakko*, Yokohama, to all who rejoice in the goodness of the Lord manifested through the past fifty years.

Great have been His blessings, but greater may they be in the years to come.

May the Lord truly bless the labor of His faithful servants and cause His own work to prosper in the hearts of His chosen people as well as in the hearts of those who know not yet the joy of salvation.

Mrs. Ada Platé, Suma, Japan.

I feel it a great privilege to represent the Class of 1887, to thank the Board for what she has done for the women of Japan.

In ancient times, women of Japan were highly esteemed and used often to occupy positions of honor and responsibility. But the coming of Buddhism entirely changed her condition. And as a result of its teaching, the position of womanhood in Japan was degraded into nothingness, or worse. About fifty years ago, women in Japan were, for the most part, a mere ornament; or a slave in one's household. The three laws of obedience was a pathway in which she must tread. First, as a child to obey her father; second, as a wife to obey her husband; third, as a widow to obey her son. Women usually were supposed to live and die in the shadow of sin and humiliation. But the merciful Father of all humanity did not leave us forever in utter darkness. A day finally came when we too, received the Light of the Gentiles with all its healing mercies of peace, joy and hope. The coming of Commodore Perry did not simply introduce civilization to Japan. It was the turning point of Japan to accept Christianity in its purest, highest form. And as a result what marvellous changes have been wrought during the past fifty years. But the most wonderful of all the changes that have come upon women, the teachings of Christ have indeed raised the standard of womanhood in Japan, as it has done in other nations wherever the Gospel has been preached, a result so different from that of Buddha's teaching.

Japan owes much to your country for her material improvement, but the one thing for which she should be most thankful, is the new life given to women through Christianity. For the life given to women will become the life of the nation. In women is the power to mould the characters of the people of her nation.

But after all, the channel through which we received the blessing was not so much through the direct evangelistic preaching services of churches and of various other public places, but through the private teachings given at Mission Schools. For at

that time, the customs of the country allowed very few classes of women to attend such public gatherings. So had it not been for Mission Schools, the women would not have been reached so soon.

When we think of this, how can we refrain from thanking you for opening our school at such an early date, through which we have been brought to the knowledge of Christ and of the true value of Christian womanhood. We thank you also for giving to Japan the great expense of supporting such an institution for so long, and for the lives and examples of our beloved missionary teachers whom you have sent to show us the way. I had the privilege of being in America a few years ago and I realized then, more than I did before, how much time and strength the officers of a Mission Society have to give to interest and to inspire churches and people in general to give toward the necessary funds of the treasury, and the source through which a great part of the offerings come from. I also know a little better, what it cost for missionaries themselves to leave their native land, their loved ones, their surroundings and all their former associations to go to a strange land, to a strange language, among strange people of entirely different customs and habits, so far, far away over land and sea. Japan is different now from what it used to be fifty years ago. And if this be true of to-day, what pain and sacrifice it must have cost for those missionaries who came thirty, forty years ago. And this is not all. After they reached here, during all their years of service, they had many difficulties and trials to encounter. So we realize that our salvation comes through the sufferings of Christ and through the sacrifices made by His faithful followers.

Then it is not strange, that we who have received the benefit of such sacrifice, should to-day wish to lift up our voices of thanksgiving, for what the society has done for us women in Japan. We know that mere words cannot begin to express our deep gratitude. Then one thing that we can do is to faithfully follow the footsteps of our Saviour and live up to the standard set by Him, so that others seeing us may find Christ, and thus carry on in spirit the work begun by the society, no matter where we may be, nor what circumstances may now surround us.

As the Lord has in the past so richly blessed the society and through her the nations of the world, so that even richer blessing may continue to be upon her and upon all her effort now and forever, is our earnest petition on this blessed occasion of the fiftieth anniversary of her founding.

I can say much more in honor of the society and of the work done by her in Japan, but as the representatives of other classes will also write, I will herewith close this letter of the Class of 1887.

CHIYO YAMADA.

It is great honor of mine that I have been appointed to write a few lines representing the class of 1895 to you as a token of our love and respect, and gratitude with which we recall the past tens of years' noble efforts of your Board towards the development of kingdom of Heaven, especially in the nation to whom we belong. In fact your mission owns the conspicuous honor of being the pioneer of girls' education in Japan after the Western principles, and ever since, choosing the hardest and most neglected side to help, diligently cared for such

poor girls most overlooked then, to secure them noble character worthy to get a stand in the society. As the time went on, your Mission advanced a step on, and took up the plan to establish good foundation of purer home and woman's self-reliance.

Thus a general girls' education directed by the Light of Christ Jesus and to meet the needs of the times had been taken up as your goal of endeavor. So happy and glad we are to recollect that we were taken on those days under your kind wings, and brought up, and turned out educated girls (the privilege had only a few then), like those peeping stars in the twilight hour. Japan has done a great deal since then and girls' schools are large in number, and yet the horn of 212 is uplifted high in the eyes of the educators of the nation.

Fifty years of your work roll on so fast, and we, joining in hope and thanksgiving, look earnestly towards the Jubilee Meeting of your Mission in January, and that the meeting will result a blessing to mankind and glory to the Almighty is our sincere expectation. Most gratefully yours,

YASU OGAWA,
Hokkaido Sapporo, Japan.

On the occasion of the fiftieth anniversary of the society, the fourteenth year graduates of the *Kyoritsu Jo Gakko*, Yokohama, send heartiest good wishes and congratulations.

We take this opportunity to express our hearty thanks for the many benefits we have received from the *Kyoritsu Jo Gakko* which your society established for the education of girls in Japan.

Hoping for the continued prosperity of the society, I remain, Yours gratefully, INE SUZUKI.

Fifty years ago a well of the living water was dug in our country by self-sacrificing labor of many noble men and women sent from America, and it is now springing up to give everlasting life to many people.

I am writing this as a representative of the Class of 1903, yet I wish to be allowed to refer to my own experience. I was brought up and educated where that water is flowing. My parents and my brother were already Christian when I was still a little child. Since that time destiny of my family was determined entirely by the Christian influence.

I am writing these lines in house of my brother, who now is the pastor in one of the oldest churches in Tokyo. If that memorable event did not happen fifty years ago, I cannot imagine where I should have been. Now I believe that my classmates are all agreed in sentiment which I expressed.

Even before Christianity was introduced, female education was not wholly neglected in Japan. Many women poets, novelists, and painters of wonderful genius rose among us. Cultures of special type were developed. But life and light did not characterize them.

The Christian education taught us to look on nature with a joyous heart, and to feel interest in the life itself, and to have sympathy with wide humanity. A new world has opened before us. This cannot but be a beginning of many good things.

With sincere gratitude, I look back on the past and pray that God may bless your works among us for Christ's sake in present and future.

TOKI CHIYA.



CONVALESCING PATIENTS.

FOR MISSION BANDS.

CHILD LIFE IN CHINA.

By BERTHA MILLER.

I DO not know who said it, but the impression has gone out that Chinese babies and children do not cry. I only know that those who live in Shanghai and its neighborhood *do* cry, and usually keep on crying till they get what they want. When they come to the Margaret Williamson Hospital, it is a surprise to them to learn that they are not allowed to cry unless they are in pain, or very sick. The first lessons they must learn are not to cry, and to obey. When once these two lessons have been learned, and they learn them very quickly, they are, almost without exception, dear, good, loving children—very bright and cheery is their "*Good morning, Isung*" (doctor), for we have taught them the English good morning, and if we are busy and do not happen to hear them, they keep on saying it until we do

and speak to them. It is not only in the morning, but as many times as we happen to see them throughout the day, they make a little bow and say, "*Good morning, Isung.*"

As for amusement, they are very happy for hours with only a little picture card. Their happiness is full, if it happens to be a doll or some little toy, which is treasured with great care, and taken home to show mother, father, and sister.

I wish the dear people who so kindly send all our lovely dolls, picture books, cards, and games, could see the bright little eyes sparkle as they get some trifle for their very own. It is hard to deny even the old women, who beg hard for a card, or doll, or toy. We usually laugh and ask them if they are children, and tell them that we cannot give them to "grown up folks," as we should not have enough to go around if we did.

I wish you could see the children going to school, for all who stay some time in the

Hospital, and are able, go to one of our day schools close by. They are very careful of the little blind sister. One morning I heard a little boy whose father had died only a short time before, crying. I went to see what could be the trouble. He had never gone to school, and did not want to go.

One of the little girls was saying to him, "Here, don't cry, you may carry the bag of books and we will lead you." So little Blind Sister took one hand, and she took the other, and off they went, tears forgotten, happy as they could be.

But when it rains they must ride, for the roads are very muddy, and their shoes are made of cloth, so I hear them calling at school time to the 'ricksha man to please come take them to school. As many as four or five get in one 'ricksha, the larger ones holding the smaller ones. Then off they go laughing, and shouting back "We will see you soon, good bye." It is a picture one cannot forget.

No wonder the Master said, "Of such is the Kingdom of Heaven." Do you wonder that after one, two or three months of such happiness a little slave girl who has never known anything but hard work, scoldings and beatings, often cries and refuses to go back with her mistress, when she comes to take her home?

It makes one's heart ache and wish it were possible to keep them all, and teach them more about Jesus, who loves them so.

WHAT SCHOLARS AT 212 BLUFF WRITE.

TOYO ISOBE'S LETTER.

ON November 2d we had a happy Tree-day. It was a bright, fine day so that we could sit on the playground to play or talk. Last year when it was our Tree-day we planted a cherry tree, but this year a maple tree. Now it is time for maple leaves to turn yellow. When we see such wonderful and beautiful works of God we are really struck with admiration.

Every Friday morning we have a special meeting with Miss Loomis and others who have joined the Christian Service League. We are always thankful to God that He gives us work to do every day, also we are having such a splendid opportunity to learn, and we can spend happy days under God's care.

From the end of September to the middle of October I went to Mayebashi, where there is a great exhibition, to help in meetings by playing the organ. Pastors of every denomination joined together, and they got a nice house, in front of that exhibition's great building, for the meetings. Every day the meeting was held from two o'clock to five, and from seven to ten. At every meeting a crowd of people came to listen. There were about sixty in one week who decided to study Christianity. Four thousand, and sometimes seven thousand tracts were sold in one day, and two hundred Bibles were sold every day. In the evening from seven to half-past was the children's meeting, in which we taught them hymns and some pastors told a story from the Old Testament. About two hundred children listened.

At these meetings I had good experiences. Truly in many ways God gives us good doctrine. Such opportunity was given to me, but at the same time I felt the responsibility that goes with it. So I am trying to tell about God's mercy to those who know not about our dear Heavenly Father.

MISAO HONJO'S LETTER.

We have a Y. W. C. A. conference every Summer. About thirteen girls of my school, 212 Bluff, went to Kugenuma this year.

I want to tell you about the flood during vacation! For about one week we had hard wind and rain every day, so farmers were very anxious about their rice. Near our village there was a large river which was flowing level with the embankment with so great a force that some places were crumbled down and cracked. About two o'clock in the night we heard a strange sound, so I went outside, where I found the water was coming with great force around our house. For three hours it increased, but after that the water gradually decreased. During that time in every house there was great tumult all over the village, people taking their mats and rescuing tools and furniture which were in low places; and all were waiting, anxious for morning light.

I was much surprised to see all the rice fields changed into great lakes, and people were visited with boats, but they could not go far because the water's force was strong and bridges were washed away. For about three days I could not go next door, so I felt that that they were long.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands, from January 1 to January 31, 1911.

ALLAHABAD, INDIA.

N. J.—Newark Aux., Mrs. R. H. Allen, Treas. "The Wallace Circle" for Schools,	\$22 50
Pa.—Everett, Pa., Mrs. S. P. Wishart, for Book fund, 5.00. Langdon-dale, Mt. Pleasant Union S. S., Mrs. Allen Elchelberger, 18.00. Wayne, Mrs. Roberts Le Boutillier, 300.00; both for Miss Wish-art's work,	323 00
Mich.—Detroit, Friends (Messiah Luth-eran Ch.), per Miss Elizabeth Poss, 15.00; per Miss Mina Gute-hunst, Mrs. Jacob Bertsch, 12.00; Miss Viola Gladewitz, 5.00—all for Miss Bertsch's salary,	32 00
Total,	\$377 50

CALCUTTA.

Mass.—Northampton, Mrs. L. C. Seelye, for Orphanage,	\$25 00
Conn.—New Haven, Mrs. F. B. Dexter, Theodosia D. Wheeler scholarship,	40 00
N. Y.—Ossining, A Friend, for Miss Easton's traveling expenses,	300 00
Total,	\$365 00

CAWNPORE.

Mary Avery Merriman Orphanage.

N. H.—Concord, Friends, per Mrs. Jas. Minot, for Rhoda, 2.00; Mrs. H. K. Morrison, for Sundri, 20.00,	\$22 00
Mass.—Taunton, Miss K. I. Sanford, for child,	20 00
N. Y.—Brooklyn, Pilgrim Chapel, Mr. W. E. Neiman, Treas., for orphan, 20.00; Mrs. Calvin Patterson, for Muncie, 20.00. New Brighton, for Parbulia, 2.00. N. Y. City, Madison Sq. Ch., per Miss S. E. Hill, Mrs. W. H. Barbour, 1.00; "In Memory of Alice," 1.00, for Nisleban,	44 00
N. J.—Morristown Aux., Mrs. W. W. Cutler, Treas., salary of Miss Harris, 140.00. Newark Aux., Mrs. Peter Ballantine, teacher's salary, 200.00,	340 00
Pa.—West Chester, Miss C. Shee, for Delari,	1 00
Calif.—Pasadena, Non Nobis Solum Soc., per Miss G. R. Ward, for Dewari, 10.00. Santa Barbara, Miss Mary A. Merriman, for orphan, 25.00,	35 00
Total,	\$462 00

FATEHPUR.

Lily Lytle Broadwell Hospital.

N. Y.—Thank Offering from Board of Managers, for Jubilee Bed,	\$680 00
Rescue Work.	
Mass.—Boston Br., Miss Cora Tux-bury, Treas., Mrs. J. R. Leonard,	300 00
Pa.—Wayne, Zenana Soc., Mrs. Roberts Le Boutillier,	100 00
Canada—Chateaugay Basin, Miss Hope Jack,	15 00
Total,	\$1,095 00

JHANSI.

Mary S. and Maria Ackerman Hospitals.

N. Y.—N. Y. City, Madison Sq. Ch., Miss E. Hilton, 5.00; Mrs. J. Crosby Brown, 5.00, for Bed,	\$10 00
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SHANGHAI, CHINA.

N. Y.—Brooklyn, Mrs. R. L. Cutter, for Evangelistic work,	\$100 00
Pa.—Pittsburg, Orphan Asylum, Miss Hettie Porch, Supt., for M. W. Hospital, 15.00. Robesonla, Mrs. S. E. Keiser, for Bridgman Home, 5.00,	20 00
Canada—Chateaugay Basin, Miss Hope Jack, for Bible woman,	10 00
Total,	\$130 00

YOKOHAMA, JAPAN.

Mass.—Boston Br., Miss M. J. Mul-ford, for Bible Reader,	\$30 00
N. Y.—Brooklyn, Life Line Mission, Mrs. M. J. Donnelly, 60.00; Mrs. Peter McCarter, 15.00—for Bible Readers. N. Y. City, Miss Alletta Lent, for Miss Crosby's work, 25.00,	100 00
Pa.—Germantown, Mrs. N. B. Kimber, for Bible Reader,	60 00
Md.—Baltimore, Mrs. M. Gisuel, for Bible Reader,	60 00
Total,	\$250 00

GENERAL FUND.

N. H.—Concord, Friends, per Mrs. James Minot, for Miss Fairbank's expenses, 8.00; Mrs. H. K. Morris-son, 10.00,	\$18 00
Mass.—Boston Br., Mrs. Walter Baker Memorial Band, Miss E. B. Sharp, Treas., Mrs. E. E. Bradford, 5.00; Mrs. W. H. Turner, 5.00; Mrs. H. T. Todd, 3.00; Mrs. Mary A. Phelps, 2.00; Mrs. L. C. Purling-ton, 1.00; Miss E. G. Ives, 1.00; Miss E. B. Sharp, 1.00; Misses Wilder, 2.00. Haverhill, Friends, per Miss S. N. Kittredge, 10.00. North Billerica, Miss H. B. Rogers, 1.00; Mrs. E. R. Gould, 1.00,	32 00
Conn.—New Haven, Mrs. T. G. Ben-nett, 35.00; The Misses Bradley, 6.00; Mrs. J. M. B. Dwight, 3.00; Mrs. F. B. Dexter, 15.00; Miss Dexter, 2.00; Mrs. D. C. Eaton, 2.00; Miss E. W. F. rman, 10.00; Mrs. Samuel Harris, 5.00; Mrs. Justus A. Hotchkiss, 2.00; Miss M. E. Scranton, 10.00; Mrs. Eli Whitney, 10.00. Norwichtown, Mrs. C. P. Lane, 2.00,	102 00
N. Y.—Albany Br., Miss E. M. Van Antwerp, Treas., 10.00. Astorla, Miss E. B. Smallwood, 5.00. Brooklyn, Miss E. I. Dauchy, 10.00; Brooklyn Br., 1860-1910, 50.00. N. Y. City, In Memory of Mrs. R. R. McHarg, 5.00; "Friends," for leaflets, 18.00. Plattsburg, Mrs. J. H. Myers, 10.00. Tarrytown, Mrs. E. B. Monroe, 100.00; Special for Dr. Reifsnnyder, 100.00,	308 00
N. J.—Englewood, Mrs. J. H. Prentice, 10.00. Newark Aux., Collection An. Meeting, 13.00; Miss Rose Kelinget, 2.00; Miss A. M. Gwin-nell, 2.50,	27 50
D. C.—Washington, Miss Jane Read,	10 00
Ill.—Rockford, Mrs. E. W. Chandler,	1 00
Total,	\$498 50

JUBILEE FUND.

R. I.—Providence, Mrs. F. E. Rich-mond, 5.00; Mrs. J. C. Stock-bridge, 2.00,	\$7 00
Conn.—Noroton Heights, Miss E. C. Andrews,	3 00

N. Y.—Albany Br., 50.00. Brooklyn, Mrs. Peter McCarter, 5.00; Miss Leavens, 8.00; Friends, per Miss A. H. Birdseye, 10.00. N. Y. City, The Misses Sabine, per Mrs. D. I. Reynolds, 10.00; Mrs. Russell Sage, 500.00; Mrs. J. T. Bills, 1.00; Collection at An. Meeting, 147.03. Tarrytown, Mrs. E. B. Monroe, 50.00. Westdale, Dr. A. D. H. Kelsey, 1.00.	782 03
N. J.—Fanwood and Scotch Plains Woman's League, per Mrs. H. S. Fullerton, 5.00. Princeton Br., Mrs. Arnold Guyot, 10.00.	15 00
Pa.—Lincoln University, Mr. W. H. Johnson, 5.00. Phila. Br., 67.00.	72 00
Va.—Broadway, Mrs. John Basore,	1 00
Calif.—Pasadena, Mrs. R. R. Proudft,	50 00
Total,	\$930 03

SUBSCRIPTIONS TO MISSIONARY LINK.

Miss McHarg, .50; Princeton Br., 1.00; Miss A. S. Lapsley, .50; Mrs. D. I. Reynolds, 1.00; Mrs. G. C. Halsted, .50; Mrs. Graft, .50; Miss M. B. Rogers, 1.00; Miss C. Shee, .50; Miss A. R. Stephenson, .50; Mrs. E. R. Gould, .50; Miss E. B. Smallwood, .50; Mrs. S. P. Wishart, 1.00; Miss A. J. Mulford, .50; Mrs. Jacob Bertsch, .50; Mrs. A. A. Ripley, .50; Mrs. J. J. Wood, .50; Miss E. H. Boardman, 1.00; Mrs. Clark Hamilton, .50; The Misses Sabine, 1.00; Miss A. E. Wood, 1.00; Miss Jane Read, .50; Advertisement of A. S. S. Union, 18.00. Total, \$32.50.

SUMMARY.

Allahabad,	\$377 50
Calcutta,	365 00
Cawnpore,	462 00
Fatehpur,	1,095 00
Jhansi,	10 00
China,	130 00
Japan,	250 00
General Fund,	498 50
Jubilee Fund,	930 03
Link subscriptions,	32 00
Total,	\$4,150 03

MARGARETTA WEBB HOLDEN, Ass't Treas.

RECEIPTS OF PHILADELPHIA BRANCH.

(Mrs. Wm. Waterall, Treas.)

Interest on Agnes W. Leavitt Fund,	\$15 00
Interest on Mary A. Boardman Fund,	25 00
Interest on Rachel Wetherill Fund,	25 00
Interest on Eliz. Schaffer Fund,	54 00
Through Miss E. Howard Smith:	
From Mr. Charles M. Morton,	
Christ R. E. Church,	\$25 00
From Miss E. Howard Smith, for work at Jhansi,	5 00
Through Zenana Society of Wayne, Pa.:	30 00
From Mr. Roberts Le Boutillier, for Miss May's Rescue work, Fatehpur,	100 00
Through Miss Shoemaker, additional for Jubilee Fund:	
From Miss Crumm,	5 00
Mrs. Charles Hermon Thomas,	5 00
From Mrs. Farr, additional to complete 500.00 from Phila. Branch to Jubilee Fund, since Jan. 1, 1910,	4 00
Mrs. Marcus A. Brownson, Link	.50
Total,	\$263 50

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The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.

SHANGHAI, CHINA.

ENDOWED BEDS IN MARGARET WILLIAMSON HOSPITAL.

Julia Cumming Jones— } Mrs. E. Stainslaus Jones.
 Mary Ogden Darrah— }
 Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.
 New Jersey—Miss Stevens.
 Henry Ward Beecher— } Plymouth Foreign Mission-
 Ruthy B. Hutchinson— } ary Society.
 Mary Pruyn Memorial—Ladies in Albany.
 Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
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 The White Memorial—Medical Mission Band, Baltimore.
 E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
 Drusilla Dorcas Memorial—A Friend in Boston.
 Mrs. John D. Richardson Memorial—Legacy.
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 Frances C. I. Greenough—Mrs. Abel Stevens.
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 Jane Alexander Milligan—Mrs. John Story Gulick.
 "Martha Memorial"—A Friend.
 Mills Seminary—"Tolman Band." California.
 Maria N. Johnson—A Friend.
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 Maria S. Norris— } Miss Norris.
 } Mr. Wm. M. Norris.
 Mrs. Sarah Willing Spotswood Memorial—By her Daughter.
 John B. Spotswood—Miss Anne R. Spotswood.
 A. B. C. Beds—By Friends.
 Sarah A. Wakeman Memorial—A Friend.
 In Memoriam—A Friend.
 Ellen Logan Smith—By her Mother.
 Helen E. Brown—Shut-in Society.
 Anna Corilla Yeomans— } Mr. George G. Yeomans.
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 } Miss Elizabeth L. Yeomans
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 Sarah White Memorial—Miss Mary F. Wakeman.
 Hannah Edwards Forbes— } Miss H. E. Forbes.
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 Sarah Ann Brown— } Ellen L. A. Brown.
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